THE UNIVERSALIST Leader

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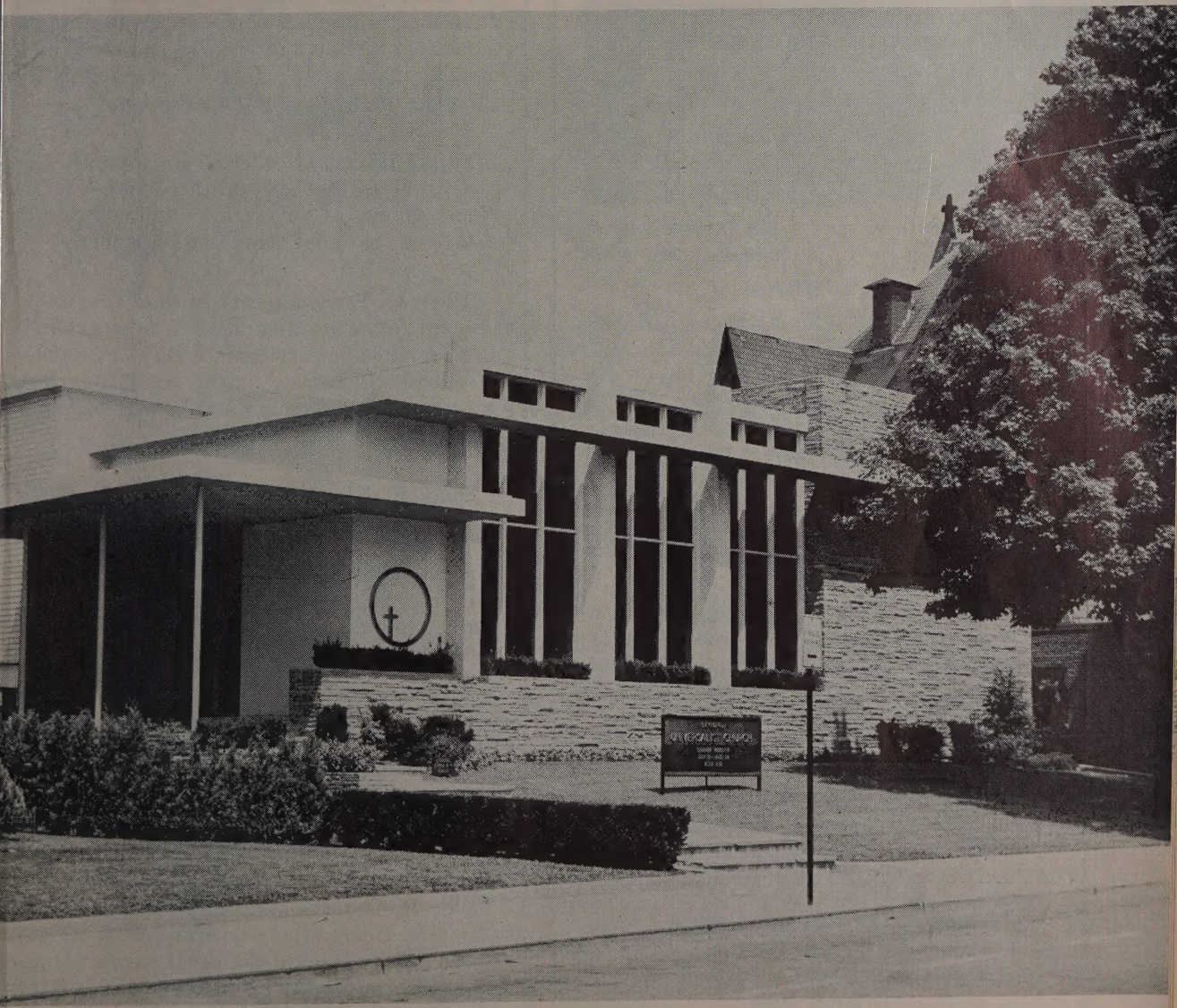
JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



Volume CXXXVIII February, 1956 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

February, 1956 — No. 2

The cover pictures the Universalist Church of South Weymouth. A year and a half ago, we printed a photograph of the architect's model which did great injustice to the church. We are, therefore, happy to give Universalists a more accurate idea of the appearance of an attractive contemporary building which is functionally most useful. The photograph is by J. Nolan, Jr., South Weymouth, Mass.

Tufts University Conferred an Honorary Degree on Dean MacLean on the occasion of its First Annual Convocation following the change of chartered name last December.

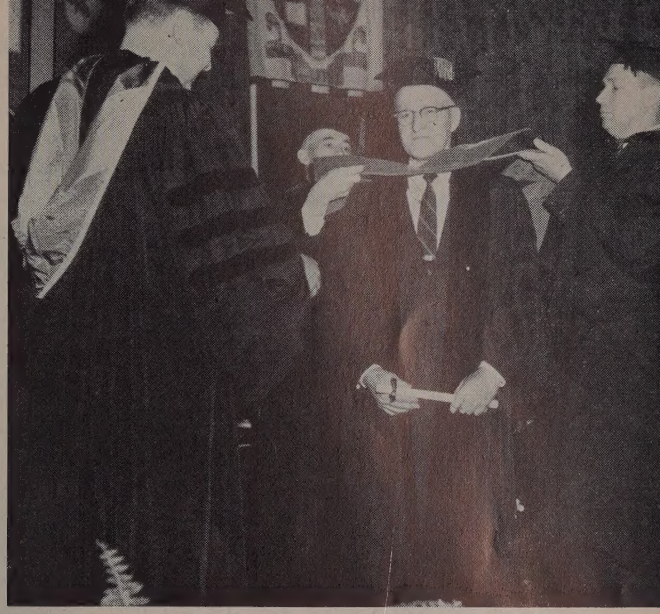
Albert Q. Perry, minister of the Universalist Church and City Temple, Cincinnati, Ohio, offers some important considerations most relevant to the discussion on the possible merger of our state conventions with our national organization.

Dana E. Klotzle, who attended the Fifth Conference of the United States National Commission for UNESCO as an official delegate from the Universalist Church of America, presents an enlightening **UNESCO Anthology** evaluating and outlining the work of the first nine years of the organization.

Walter Royal Jones, Jr., minister of the First Universalist Church of Floral Park, Long Island, in his dramatic commentary **You Are There,** puts Universalists where they belong, at the heart of their program of practical brotherhood through service projects.

Seth R. Brooks, minister of the National Memorial Universalist Church of Washington, D. C., throws a spotlight on the core of our problem of achieving brotherhood in his essay **Not Regardless but With Regard.**

Tufts Confers Degree on Dean MacLean



Photograph by Duette, Boston

THE spacious hillside campus, Medford, Massachusetts, was the scene of brilliant academic pageantry, December 8, 1955. The occasion was the first academic convocation to be held by Tufts since the change in the charter of that institution made it in name, what it has long been in fact, Tufts University.

For its initial convocation as a University, Tufts chose to honor a distinguished group of scientists and educators.

Of special interest to our readers was the honorary degree of Doctor of Divinity conferred on Dean Angus H. MacLean of the Theological School of St. Lawrence University. In conferring the degree, President Wessel said, "Clergyman, teacher, administrator, you meet in your daily duties the high challenge to minister and to administer. With this double responsibility you have set a high example in the unusual opportunity which is yours to help man answer both his spiritual and his intellectual needs. We confer upon you, Angus Hector MacLean, the honorary degree of Doctor of Divinity."

Dr. MacLean was the speaker before a large audience of college representatives at one of the morning sessions. Speaking on *The Role of Religion in the Small University,* he said in part, "Religion on many campuses can be described as peripheral with little relevance to academic programs. It does not seem to be at home in the hearts of youth — neither inviting to adventurous thought nor to active expression of its own professed values. It is very uneasy in the classroom when and where it ventures to intrude. It is afraid of the free mind, be that mind right or wrong. In an age when ideological and social patterns are in process of rapid change, it asks the mind and spirit to work within a tight pattern of sacred, if not unquestioned, concepts.

"Religion on the campus, like our economy, seems to suffer in some degree from boom and bust cycles. It comes and goes. In recent years I believe there has been a more sustained increase in interest, and at certain times and places, rather remarkable developments. This is part of the general increased interest in religion in post war America. I do not happen to be one who is ready to applaud when religion so revives. *We can have a boom in religion when there is no advance in religious inquiry or experience.* The question is whether man is growing out of his slavery or his antipathy to religion into an intelligent recognition of religion's nature and its place in the life of man, or whether he, in his desperate need for security, is ceasing to use his faculties of discrimination and inquiry and trading them in for security. I know of some groups in which I believe there has been a genuine advance, but it is of interest to note that the general upswing of churchmindedness comes at a time when men are again under the illusion that they have eaten too freely of the tree of knowledge and are

naked, or if I may change the figure, are finding that they are not men but hermit crabs in need of the abandoned houses of other organisms and other times for protection.

"Whether or not religion is on the ascendancy, universities have a unique responsibility to make good the aims and ideals of a university in the field of religion. Most of them, particularly the small universities, are under no legal restraints in this matter. They should, of course, see to it that youth have the opportunity to worship and fellowship with members of their own communions. At some of the larger universities, denominations have personnel and housing to care for their students in this way. In the smaller schools, churches of the neighborhood are usually conveniently near and are supplemented by campus groups. These services are valuable, but I believe that our programs should go beyond this kind of service to help the young view religion from the perspectives of history, science, and the perspectives of students of religion as such who bring them a world view as well as an evolutionary view of man's search for life's basic meanings and imperatives. We should not be content with calling in the community pastor as we do the milkman. A university student is e titled to more than that. He should be helped to s how other people, Christian and other than Christia keep their souls and be exposed to at least the hig lights of their wisdom. What is more important st is that he should have to think through his own fait and push through rather than dodge any doubts an uncertainties he may experience. He may think hin self out of his faith if that faith happens to be rigi or he may think himself vitally into his own religiou fellowship.

"We cannot escape the fact that every advance i religion, as in other fields, has been accompanied b a breaking up of the rigidities *by minds who dare challenge them.* These were men who learned t possess a faith rather than be possessed by one. I a time when styling makes last year's car look an tiquated, and new revolutionary discoveries are ex pected at any time, religion should equip the uni versity youth with character and ability for leadership in that kind of world. I have fear for religion wher men go to their jobs in our society with a Ph.D. bu with a docile adherence to a grade school religion o with no religion at all."

For use beginning Ash Wednesday, February 15

MY HEART LEAPS UP

Daily Lenten Meditations

By Frank A. Holmes

Single copies, 15 cents each **In quantity, 10 cents each**

This sixty-four page manual is sponsored jointly by
The Universalist Church of America and the American Unitarian Association
and published by the Council of Liberal Churches

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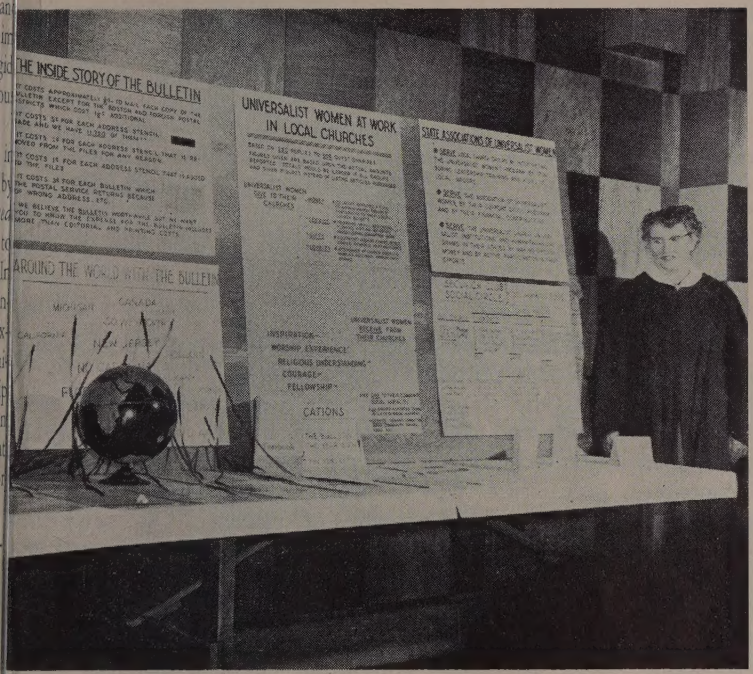
Persons and Events



The First Lay Women's Sunday was observed in the Second Universalist Church of South Weymouth, Massachusetts last November. Shown in the picture of the exhibit of Universalist Women's projects is Mrs. Ruth D. Earle, the preacher of the sermon for the occasion. Mrs. Earle centered her address around the church covenant and said in conclusion, " 'To serve mankind in fellowship' — that is how we best express our thankfulness for our many blessings."

Officers and speakers at the Oxford Universalist Association meeting in Auburn, Maine.

Front row, retiring president Harry Foster, Canton; president Robert H. Boothby, Livermore; vice-president, Florence Whitman; secretary, Harold C. Perham, West Paris; treasurer, Burton L. Whitman, Turner.

Back row, Evening speaker, Dr. Milton M. McGorrill, Orono; afternoon speaker, the Rev. Donald M. Hinkley, West Paris; discussion chairman and host minister, the Rev. Robert H. MacPherson.

Inclusive Liberalism and State Conventions

Albert Q. Perry

What promises to be "The Great Debate" on aspects of merger has begun with the recent discussions of our state convention organizational pattern which have been printed in "The Universalist Leader." It is my belief that the outcome of this debate will determine whether or not the resultant combined church of Universalists and Unitarians will be truly and lastingly liberal.

THE effort to transfer the funds of the state conventions to the national organization ignores the significant part that these have played in the developing of Universalism into a somewhat different denomination than Unitarianism. Both Universalism and Unitarianism have made significant contributions to the development of liberal religion, and together they can make greater ones, but only if we preserve the peculiarities of both. To suggest that the Universalists should transfer their state funds to the national church and abandon the state lines of demarcation because the Unitarians are not so organized is to suggest that in all things the Unitarians have been right and the Universalists wrong. There is little evidence to support such a conclusion. The survival of only one organizational pattern will narrow and weaken the ability of the resultant church to serve our nation and world.

First, I would point out that even if the national church absorbs the state convention funds, we shall not join with the Unitarians on a basis of financial equality. We will still have but about one-third as much endowment money as the Unitarians to contribute to the new denomination. Universalists and Unitarians are human beings and for a time, preponderance of money will mean preponderance of influence. For a time, during the period of establishing new patterns, the Unitarians will tend to dominate the national organization whether or not state convention funds are transferred. Unitarian people or the Universalists who conform to Unitarian standards of excellence will tend to be chosen to direct the movement. If we have nothing save a national organization, Universalism will be dead and buried, and those of our fellowship who are peculiarly Universalist will be unable to get positions of prominence or even desirable pulpits.

If the state conventions are preserved with their funds and rights intact, we will be able to bargain from positions of strength. Universalist programs and peculiarities will be preserved and Universalists will be able to hold positions of influence. One need only look at the example of the United States to see the absurdity of what is being suggested. Had the Constitution not provided for State governments which were independent of the national with the right to tax and elect governors who might be of a different party from the President, the varieties which have made us strong would have been lost and we would have had no seed-beds for the development of new leaders.

Next, I would suggest that absorption of state funds and functions would be inefficient. If the national organization were to attempt to provide services for areas such as Ohio, it would have to bring representatives of the different parts of the state and groups within it to meet with the national board. It costs the Universalist Church of Ohio about three hundred dollars a year to bring together nine people, three times a year, who represent every part and group within the state. It would cost as much to bring two people, once a year, to Boston.

The Universalist Church of Ohio, being close to its people, receives many of its services as a result of volunteer efforts. For example, we receive investment counseling for nothing. Our treasurer's office costs us less than seven hundred and fifty dollars a year, but if our funds were transferred to Boston, the charge made for handling those endowment funds which we hold for local churches might be nearly this much. The difference between the income which the

ocal churches receive from funds by the U.C.O. and hat which would be received from funds held by the J.C.A. might be considerable. There is no evidence hat the U.C.A. handles funds better even though : spends more money doing it.

The various state conventions hire state superinendents in accordance with their differing abilities, eeds and desires. Some may pay up to eight thouand dollars a year, some as little as six hundred. Consolidation, enlarging of territories and supervision rom a central office would probably be expensive ather than resulting in a saving. Traveling expenses vould be increased considerably as a result of larger erritories, the temptation to indulge in prestige spendng, and the removal of the desire to be economical when visiting the churches which foot the bills. Furthermore, centralization would necessitate the establishment of a salary scale which would probably take as its minimum what is now the maximum superintendent's salary.

Centralization would not significantly strengthen the Universalist influence in the new denomination. Centralization would be expensive, if even the minimum of regional guidance were preserved. Its only justification would be that state money might be spent in different ways. This would almost certainly mean the loss of those rural churches which are our proudest contribution to a united liberalism. I am for merger, but I would not sacrifice our rural arm upon its altar that we might nowhere be superior to our Unitarian friends.

Rural churches are marginal organizations which fall easy prey to times of economic depression or unfortunate leadership. Sometimes they need aid that a minister may be given sufficient salary and time to work out a creative program. Sometimes they need support for programs which lack local support and which would never have the chance to prove their worth. The rural church often lacks flexibility in its budget and needs subsidized institutes, conferences, leadership training schools and field work in order to develop competent lay leadership where professional people are lacking. Often, resources and buildings must be conserved patiently in order that funds may be available for making new starts when conditions have changed.

It is doubtful if any national organization would see the justification for such services, but without them, rural liberalism would disappear as it has disappeared out here among the Unitarians. In Ohio, the churches at Lyons, Woodstock, New Madison, Eldorado, Bellville, Belpre, Little Hocking, Springboro, Blanchester and Milford are in being today because of just such services. Some are flourishing movements at the moment, but they are so because of recent aid and assistance of the types mentioned. The Unitarians have no rural churches in the state.

A liberalism built upon city churches tends to become artificial and narrow. At times, it grows with great rapidity as a note is struck which appeals to some minority group, which in a city may be numerous though insignificant percentage-wise, but the growth is not inclusive and may lack permanence. I watched one great Community Church grow into an organization of many thousands in five years and sink back into insignificance in about the same period of time. Religious liberalism must have a stronger base than popular fancy and be broader than the views of excluded minorities. For permanence and breadth, it must sink deep roots into the rural soil and society of our land.

The program and personnel of the state conventions also reaches into the city churches and is increasingly serving both Universalist and Unitarian groups. The Ohio Valley Federation of young people must pay to be recognized by the Western Conference of Unitarians. The Universalist Church of Ohio is able to subsidize this group of young people as well as another federation in the northern part of the state. Certainly, this regional program is as valuable to the average youngster in our churches (Unitarian as well as Universalist) as a national program in which few directly participate.

The Universalist and Unitarian churches of southwestern Ohio hold a teacher training school each fall. Twenty-five or more teachers get their training in this way. This year, the Universalist Church of Ohio subsidized this program as well as similar efforts in other parts of the state. This is certainly as valuable as an expensive field trip which may bring someone who lacks a knowledge of local needs at a time when it is difficult to get a group together.

The Universalist state superintendent of Ohio has been present at most Universalist-Unitarian functions held up to now in this state. He is thereby of assistance to federations of youth, combined women's groups and united associations. The Unitarian regional worker does not have the time or money to share in guiding such efforts. The Universalist state superintendent has made himself available to Unitarian Fellowship Groups, but I have yet to hear of the Unitarian regional worker making himself available to those Ohio Universalist Churches which need supply preaching.

The purposes for which the Universalist Church of Ohio spends its money are good purposes. The resultant services to the peoples of all churches would justify the preservation of the state convention organizational structure. The preservation of our rural church movement makes the strengthening of the state conventions a matter of grave concern.

I believe in autonomy for regional organizations. The national conventions and assemblies are hardly representative and rarely have the time to be thoroughly democratic. At Detroit, the ratio of professional to lay delegates was about one to one: at New Madison, the ratio was less than one to five. The attitudes of ministers and the laity are not always identical, nor do churches always feel bound to support programs about which they had little real voice. The average layman dares speak in the familiar confines of the state convention, but he rarely opens his mouth amid the gilt and glamour of a national gathering. He understands a budget of twelve or thirteen thousands, has visited the churches that are being discussed and knows the people who are being employed. Few laymen feel competent to discuss most parts of the national program and must sit passively while being lectured to from the platform.

I would even argue for the historic state lines of demarcation. These force us to focus our attention upon a limited area and prevent us from following the will-o'-the-wisp of some opportunities which seem glamorous only because they are distant. For example, the Universalist Youth Fellowship of Ohio had to focus its attention upon the potential in such churches as Woodstock, Lyons, Eldorado and Belpre. It had youth from these churches at conferences planned to serve them and democratically elected youth from these churches to office. The new Ohio Valley Federation has ignored the small churches because it could get sizeable numbers of youth from the city churches of a larger area. Conference costs have been increased, eliminating delegations from churches which lack the ability to subsidize their group, and "average" youth have often felt out of place.

The state convention is able to speak on many issues that the larger regional or national gathering might not consider important and could not consider honestly or effectively. Ohio's licensing of movies is a state problem and the opinion of a group which was dominated by New York or Ontario people would not be welcomed in Columbus. If our churches wish to influence state legislation, they had better be organized on a state basis.

After several years in Canada, I believe that we need state and national organizations as well as a international one. Many of the resolutions that can to us from assemblies dominated by delegates fro the United States made very funny reading acro the border. No resolutions were ever passed whic referred to any of our Canadian problems, nor woul they have been welcomed in Canada when nine out o ten voting would have been foreigners. Regiona rather than state, organizations would have simila difficulties.

It seems to me that any merger must contain man inconsistencies since Universalists and Unitarians d not have parallel organizations. The Unitarian Serv ice Committee is autonomous while the Universalis is a part of our organizational structure. If merge must wait until we have established parallel struc tures, we shall never unite *and had better go ou separate ways in harmony and friendship.*

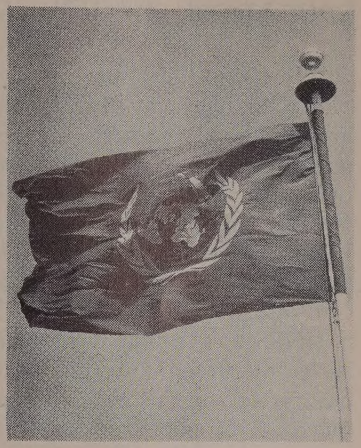
I am convinced that our Unitarian friends wil learn to appreciate the justification for our state con vention structure and to participate in it. They have Fellowship Groups and weak churches which neec the guidance of a state superintendent. They are be ginning to discover the value of our rural churches They appreciate denominational programs which reach into the pews and programs of the local church They like to exercise democratic tendencies in laity dominated gatherings. They are interested in political and social questions of their own states.

In Vermont, the Unitarians joined the Universalist State Convention nearly twenty years ago, but the lack of a program of national cooperation made their participation difficult. In many states, Unitarian people from federated churches are regularly attending state conventions and enjoying their democracy. If we Universalists will avoid becoming self-conscious about being different from Unitarians in some ways the likelihood exists that Unitarians will be as happy about many of our peculiar strengths as we shall be about many of theirs.

A wise cricket once lived by the hearth of a minister's study. One night he heard the trustees and the minister discussing church affairs. The trustees had been so busy that not one of them had time to see that the oil burner had been cleaned out. Another had neglected to put the authorized increase into the fire insurance policy. Because he was a wise cricket, he said to himself, "As soon as they open the doors I am getting out of here. Better a bed under the cold leaves than a premature death in this old fire trap."

—E.H.L.

UNESCO Anthology
The First Nine Years



Compiled by
Dana E. Klotzle

THE fifth national Conference sponsored by the United States National Commission for UNESCO was held at the Sheraton-Gibson Hotel, Cincinnati, Ohio, November 3, 4 and 5, 1955. The Universalist Service Committee, by virtue of its co-operative work with UNESCO in India and Korea, seated three official delegates at the Conference — the Rev. Albert Q. Perry, Cincinnati; the Rev. Robert Dick, Lyons, Ohio; and the Rev. Dana E. Klotzle, executive director of the Universalist Service Committee. The National Commission was established by public law (July 30, 1946) and attached to the Department of State to advise the government and to act as an agency of liaison with the American people.

It is appropriate that the Universalist Church, whose religious philosophy and inter-cultural concern coincide at so many points with the UNESCO program, should play a modest part in the nine-year appraisal and an equally modest part in UNESCO projects in Pakistan, The Gold Coast, The Middle East, Korea and India. The following selections are taken from the major addresses and workshop sessions of the Conference:

SCIENCE SHARED IS SCIENCE MULTIPLIED

Scientific and technological progress, like food, is badly distributed. But unlike food, which if it is shared is divided, scientific and technical progress, if it is shared, is multiplied. Because UNESCO deals with only those things that are in the minds of men, this same fact is true of all of its endeavors — in education, the social sciences, in art, in music — in all of these sharing multiplies. Communication and education are the means by which this multiplication is accomplished, and our progress in science and technology would not contribute toward UNESCO's intent unless the entire composite is vigorously supported. Without the disseminating means of interchange of publication, mass communication and education, much knowledge in the world would be buried and lost; and as Dr. Maurice Vischer has put it, "buried knowledge is the only really useless knowledge."

In science, quite apart from the obvious need of exchanges between nations, there is an increasingly important need for exchanges between specialists in different disciplines; and here UNESCO also plays a role. Take, for example, the arid zone project. This is not merely a technical problem of increasing the ratio of rainfall to evaporation in arid zones; it must embrace a whole host of other endeavors aimed at making the drier areas of the earth's surface habitable for man.

Science joins with education in many, many UNESCO technical aid projects. As just one modest example I will cite the work of one of UNESCO's Technical Assistance Missions in Peru. It is the exciting "Twelve Sole Laboratory" described in UNESCO's publication, *When the Mountains Move.* There is told how nineteen fourth-year school students in Lima carry out important basic experiments in organic chemistry with the simplest of equipment in a laboratory without Bunsen burners and without running water. Eye droppers, syrup bottles, empty ink bottles and the like constitute the laboratory equipment — at a total cost of twelve soles (sixty cents). The Spanish scientist who rendered this assistance quite rightly stressed that the simple equipment was perhaps even better from a pedagogical point of view than elaborate and expensive equipment. Science joins with education at all levels. The Cyclotron in Brazil, the Scientific Instrument Center in Cairo, the Scientific Documentation Center in New Delhi, while projects in science, have their principal impact in education.

—ATHELSTAN F. SPILHAUS, *Dean,*
University of Minnesota
Institute of Technology

EDUCATION FOR HOW MANY CHILDREN?
(Workshop)

In the world of to-day, which has grown more compact than ever, and in which the destinies of nations are so linked together, the prevalence of illiteracy among more than half of the world's population and of vast disparities in opportunities for basic education is indeed a grave reproach, the more so as with illiteracy go other social ills — a low standard of living, poverty, a high rate of disease and in many instances, civic disorganization.

UNESCO's program of Fundamental Education, under discussion in Work Group 1, constitutes the basic attack on this entire group of problems. While much of the public discussion of Fundamental Education is devoted to its attack on adult problems, there are many areas of the world where a total absence of primary schools is another factor to be dealt with. In its attack on community problems, Fundamental Education is also concerned with arousing communities to the need for schools for children. The construction of school buildings, and campaigns for the assignment of teachers (teachers in many states are assigned to their positions and paid by the national government) are often among the early results of a Fundamental Education program. The concept of Fundamental Education arose early in UNESCO's history, and its earliest publication *Fundamental Education — Common Ground for all Peoples,* appeared in 1947. Since then, this has never ceased to be a key approach to the educational program of UNESCO.

However, convinced that the most effective method of eliminating ignorance lies in a long term programme to provide free and compulsory education for all children of school age, UNESCO launched a campaign for free and compulsory education in 1951. The activities planned to carry on the campaign took various forms, viz., international conferences, regional conferences, seminars, missions of experts, fellowships, collaboration with international organizations, education clearing house services and statistical services.

THE SCIENCE OF HUMAN RELATIONS
(Workshop)

Another of the major theoretical fallacies made obsolete by recent social scientific discovery is the one which holds that prejudice is somehow an inherent or integral component of human nature. Regrettably, this theory, too, in some of the diverse forms in which it has appeared, owes its inception to social science itself or to the misapplication or misunderstanding of limited experimental data by social scientists as well as laymen. The instinct theories of an earlier generation of social psychologists lent themselves quite easily to interpretations which implied the presence of "native" or inborn prejudice. Once having granted the existence of an instinctive hostility or an instinct of aggression or an inherent "fear of the stranger," it was easy enough to deduce prejudice in the adult as directly derivative from basic instinctual forces. The path of deduction lay in overlooking the socialization process of the human being; or if not in complete neglect of this process, then in a minimization of its effectiveness. Without the intervening processes of growth and socialization it is not too difficult to see in the eight-month-old infant's initial and sometimes momentary negative reaction to a stranger's face, the direct antecedent and cause of the adult's rejection of a different racial or ethnic group. The mental leap is all too easily made if the social need to establish or justify such a pattern exists — a kind of "motivated" reasoning not entirely confined to unscientific minds.

All this is not meant to deny that human beings are potentially capable of reacting in a prejudiced fashion nor that such reactions do not have their bases in certain psychosomatic potentialities. But it is a long way from an infant potential to an adult reality, and prejudice is formed somewhere along this path, the path of socialization and growth.

BREAKING THE LANGUAGE BARRIER
(Workshop)

UNESCO was created "to contribute to peace and security by promoting collaboration among the nations without distinction of . . . language." The Preamble of its Constitution states that: "Ignorance of each other's ways of life has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war." Language difficulties constitute one source of this ignorance, and it is clear that an organization which aims "to promote the free flow of ideas by word and image, . . . to give fresh impulse to . . . the spread of culture, . . . to diffuse knowledge, . . . to encourage cooperation among nations in all branches of international activity," must at every stage encounter these barriers.

South-East Asia had been chosen as the location for the International Seminar on Languages because it is a region where the problem of communication and foreign language teaching is most acutely felt. No-

where today is a language of wide communication more necessary than in Asia where new "national' or "regional" languages emerge every year within the boundaries of new nations. English was widely used at the Bandoeng Conference. Learning a language means learning about a people, about a civilization. Significantly a Thai specialist asked that, however good, foreign language textbooks be replaced by books written in a way "which teachers and students alike can understand." How can the little Burmese child used to nodding disapproval and shaking his head in agreement understand about those far away English children who do everything the other way around, unless somebody can explain why in his textbook?

OUR MORAL AND SPIRITUAL RESOURCES FOR COOPERATION
(Workshop)

We have this position of leadership in the free world chiefly by reason of our tremendous economic power and our consequent military might. We must exercise our leadership of the free world in the light of tremendous complications in our contest with communism because the Asian and African continents are in ferment. Nationalistic ambitions and resentments because of previous subjection and the decay of agrarian social orders under the impact of technics all combine to make for political creativity, but also for confusion. They offer communism precisely the initial toehold which it briefly had in western civilization and which a greater measure of justice in our political and economic life tended to overcome. It will be recognized that this complex of historical conditions, including the brevity of our apprenticeship in world leadership and the swiftness of our rise to power, presents our nation with the most exacting challenge in our history and one more exacting than faced by any nation in world history.

DR. DAVID ROBERTS, UPSTAIRS

David Roberts grew up in a Welsh valley. In his grandfather's time it had been yellow with corn and red with the berries of the mountain ash, but when David was a lad the ugliness that came with the quest for coal had well nigh hidden all its loveliness.

Yet the people of the valley were kindly of heart, and when young David said that he did not want to be a collier, they understood. They knew that it was neither fear nor laziness that had turned the lad's eyes from the mine. He had a dream—of the sort that can be cruel to a lad whose parents are poor; he wanted to be a doctor.

Because they understood, the people of the valley took care of David's dream. The pennies of the poor made it possible for David to train to be a doctor.

Because David understood, he got a lot for other people's money. He studied hard and graduated with distinction. Skilful, sympathetic, very human, popular, he was looked upon as a young man of promise. The people of the valley were always glad to see him when he came home; he had mixed with people greater, wiser and richer than they were, but he had not lost the art of being at home with those who had known him as a collier's son.

One day the word went round the village "David's home again" and the people wondered how long he would be staying. Only the village chemist knew and he didn't say; he could keep a secret. A few days later a bronze plate appeared on the doorpost of the chemist's shop, "Dr. David Roberts, Upstairs."

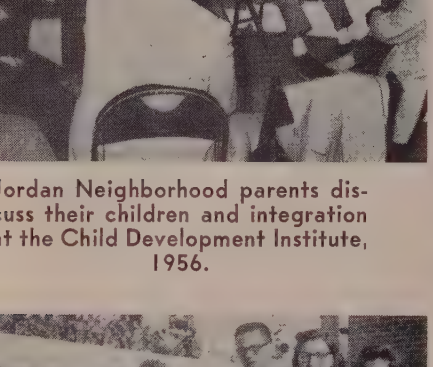
For fifty-five years David Roberts stayed with the people of the valley who had understood a lad's dream. He gave to them unstintingly of his talent and training. He was their willing and friendly servant at any hour of day or night, serving the people, those who could pay and those who could not, giving them medicine and with it a warm, human friendship.

When the people of the valley, the children and grandchildren of those who had been kind to his boyhood dream, lost their beloved doctor they were very sad; a man who loved the people had gone from them, and, being people of simple faith, they tried to express that faith in a simple way. They set no costly marble monument upon his grave in the little cemetery of Aberyglo. As a memorial to a man approved by earth and heaven they set up the doorpost of a village shop, still bearing the same bronze plate that had pointed the way so long to the surgery of a beloved doctor, still carrying, with a new and deeper meaning, the words: "Dr. David Roberts, Upstairs".

—"TANK", In *The Inquirer*

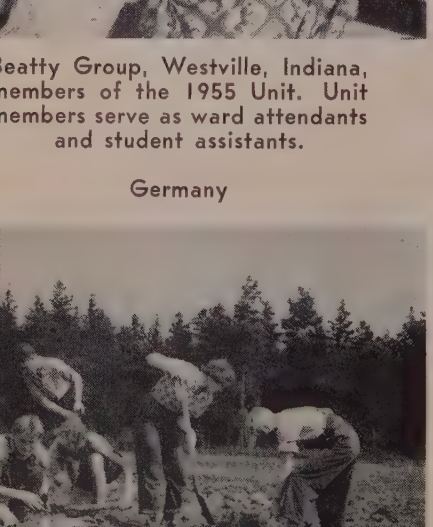
Kindergarten children at Koshikawa Center, Tokyo, Japan

Jordan Neighborhood parents discuss their children and integration at the Child Development Institute, 1956.



Beatty Group, Westville, Indiana, members of the 1955 Unit. Unit members serve as ward attendants and student assistants.

Germany



You

IT is Germany, the area called Druhwald. Fifteen young peop are digging sand, bricks, and barbed wire from the foundatio of an abandoned ammunition locker, so as to enlarge a sportsfie They have come from Holland, Denmark, France, Germany, a the United States and have paid five hundred dollars for the pr ilege of spending the summer here. During the evenings they plan recreation program of sports, painting, dancing, singing, Engli lessons and clay modeling. For whom? For one hundred and twen refugee boys, orphaned by war and its aftermath. Nothing can r place the homes they have lost. But even this is better than utt abandonment and loneliness. The program is something, but "t simple fact of warm contact is our greatest function," say the dire tors. In the summer, the young work-campers help. They are the from many parts of the world. And you are there, for this is project of your Service Committee.

It is America, the segregated town of Suffolk, Virginia. One hu dred and sixty-five Negro children, from four to six years old, com day after day to a neighborhood house where there is a safe a wholesome place to play while their parents work. There are al classes for teen-age youth, counseling services for parents, adu education, and a "Golden Age Club" for older folk. This does n meet the problem of segregation directly, but it ministers to some the emotional tensions that result from it. Three dedicated wome direct the center. They are there and you are there, for this is project of your Service Committee.

It is Japan, the city of Tokyo and nearby. Centering in the Doj Shadan (The Universalist Church of Japan) are three church a community service projects. Three hundred and fifty children atten these day-care centers, and an equal number come to the Sunda Schools. Again the programs are filled out with Parent Teache Associations, Couples Clubs, adult and children's educational activ ties. At the Komagane Church Center, ninety miles north of Toky the farming parents plant and harvest a co-operative garden to fee the children in the school. A daily clinic enjoys the assistance of local doctor and nurse. At Dojin Center, in Tokyo, the P.T.A. r cently raised three thousand two hundred dollars towards a fou thousand-dollar repair bill. The Rev. Toshio Yoshioka, and the Re Satoshi Arai, recently studying in this country, are there workin

Japan — Dojin — Tokyo

Dojin Shadan Headqua

here

other dedicated ministers and laymen. And you are there, for e projects are very largely supported by your Service Committee the Association of Universalist Women.

is a growing community on the outskirts of Chicago, where six dred and sixteen families of all backgrounds, racial and religious, e recently settled in a new building project. There is a large com- ity building, but no one to conduct a program in it. Many ncies are approached, but cannot undertake the additional work. en the Universalist Service Committee is asked, and with the lwest Universalist Conference agrees to see what it can do. o thousand children participate in the daily program, both in s recreation, and in a multitude of small clubs and interest ups, aided by both paid and volunteer workers. There are "Martin Judy" clubs, cooking clubs, "Teen Socials," adult education, nior Citizen" clubs. And nine other social organizations, includ- churches, Bible Schools, Campfire Girls, Scouts, Little League, mothers' clubs, share in the use of the facilities. Can such a glomerate collection of people move into a new settlement, and ome a community? Will religious and racial antagonisms fester he disorganization, and make this a pit of violence? It could pen. But one of the forces working against that, is the Ryder nmunity Center. Its workers, sure in their faith that all races and eds can abide together, are there. And you are there.

You are there, in India, Korea, Germany, Japan, and America. u are there, thank God, not alone, but in the company of many ers who support service committees and relief organizations. You there, not in pride or patronage, but because you have to be there: s part of your religion to care. You are there because "charity ins at home" and there is nowhere left on earth that is not me," today; because there is no-one born of man and woman that ot your brother, today.

You are there. Not much of you is there, in the finances of this le church. But something is—and this is to us both encouragement l challenge. Were we to accept the full dedication of our faith, it uld be more, and more, until we should know the growing com- nion of all souls which is the true "hope of the world," and the ion of Universalism.

—Walter Royal Jones, Jr.

Rural Community Center, Nagano, Japan

Ryder Center children, Chicago, Illinois

Universalist Service Unit, 1955, directed patient talent night

Helping handicapped children in Korea

Purdah Park Education Center, Delhi, India

alist activities in the

Let Each One Bring One

SOMEWHERE every week you can hear a portion of the world's greatest literature read by a trained and intelligent reader. You can hear and join in singing some of the world's greatest music. You can share with others some of the deepest insights of all time, and relate these life giving truths to your problems and the problems of your generation. You can take part with others in the highest form of poetry, the noblest aspirations of the human heart, in the fellowship of prayer. In fellowship you can live again through the greatest heroic epic of all time.

Where? In your church each Sunday morning!

No one is forced to go. It is a privilege. But if one will go, there is a place where one may periodically and purposefully project his vision above all that is petty and mean in his thought and purpose to that which is universal. There is a place for every man and woman in this land where, if the doors of the mind and heart be opened simply and sincerely, there will be found strength for the daily struggle and courage to meet the coming years. Here sick souls by inner honesty are purified by penitence, healed by forgiveness, and rededicated to the highest; return to their work better and more useful and more gracious men and women.

Where? In worship in church each Sunday morning!

Those who go know the life-giving quality of worship. It is no accident that the greatest moral reformers of the Western world were humbly devout worshipers. Liberals, who are rightly suspicious of sentimentality in religion and who are revolted by the superstitious elements that sometimes creep into public worship, have too often made the tragic blunder of overlooking *the primary importance of wholesome public worship.*

Worship that is healthy changes lives. Worshipers who neither mistake symbol for reality nor fail to recognize reality because it is enshrined in symbol *are* "renewed day by day."

In our churches each Sunday morning is to be found that which is desperately needed by millions of men and women — enlarged perspective and renewed strength. Multitudes suffer want of these life-giving realities. We can help them and help ourselves in the process. Someone has truly pointed out that while the sharing of money and other material things divides those resources, *the sharing of spiritual realities multiplies them.* Goodness and truth and beauty are then never lost by sharing them. They are increased and life is thus enriched.

Life and the nature of men and women command us to thus share. We need no other organization than we have. We need no special high pressure committees or highly paid specialists. We need only sincerity and the will to act. The act itself is simple neighborliness. Let each church attendant bring a friend, acquaintance, new neighbor, business or professional associate to church with him each Sunday morning. Let each one bring one person who has not been going to church. The time to start is now. Lent offers you a natural opportunity to share your worship with someone who for some reason is now a non-church attendant.

Your church services enrich your life. So? How long is it since you invited someone to go to church with you? Why not be as hospitable in your church as you are in your home? Why not indeed!

Let's begin now. *Let each one bring one* new person to church each Sunday.

"Lift up your heads, Oh ye everlasting doors
And the king of glory shall come in."

SECURITY AND FOREIGN AID

THE news commentators and the public prints are telling over and over again these days that congressmen are cold to proposals for continuing or increasing foreign aid. Well, some congressmen are opposed to foreign aid unless that aid be in the form of military help. Such legislators have not yet waked up to the fact that necessary as is the maintenance of adequate military strength both for us and for our allies, we cannot buy either peace or friendship with bombs or bayonets. Indeed, we cannot buy friendship at all, not even with dollars.

We can and ought to continue to help less fortunate countries to help themselves even though this may mean continued and increased spending of American taxpayers' dollars. This aid should be given without political strings and certainly without any of the spirit of the old discredited, imperialistic pressures on weak peoples to think as we think and

te as we vote. Foreign aid, given in the name d in the spirit of the historic American sympathy ith peoples struggling for freedom from want and ar, is both our duty and our great opportunity.

We are convinced that whatever the newspapers the radio boys or the ear-to-the-ground politicians ink, the American people want foreign aid to ontinue wherever it is needed this side of the iron urtain, both in neutralist countries and in the lands f our allies. We believe, also, that the American eople would repudiate politicians who at the height f our prosperity propose tax cutting at the expense f needed foreign aid.

Immature and unworthy of world leadership we ould be if we refused to pay the cost of leadership this suffering world. Such immaturity would in e long run cost us our very security.

Friendship and security are the fruit of continued esponsible leadership.

MY HEART LEAPS UP*

"My heart leaps up when I behold
A rainbow in the sky:
So it was when my life began;
So it is now I am a man:
So be it when I shall grow old,
Or let me die!
The child is father of the Man;
And I could wish my days to be
Bound each to each by natural piety."

These lines of Wordsworth provide not only the title, but also the spirit of the Lenten manual written this year by the Reverend Frank O. Holmes for Universalist and Unitarian people. Here in brief meditations rich with suggestions, are expressed wonder, awareness, gratitude and commitment to the spirit of love at the heart of religion. Lest anyone think otherwise, it should be said that Holmes' writings have the strength of Wordsworthian insight without the sometimes over-sentimental weaknesses of that nineteenth century bard. Religious liberals, who have discovered the importance of private devotional meditations, will find in this manual a helpful aid.

My Heart Leaps Up is a publication of the Council of Liberal Churches and is distributed from the national offices of both Unitarian and Universalist Churches.

**My Heart Leaps Up*, fifteen cents a single copy, ten cents in quantity.

SHE DID SOMETHING ABOUT IT

MANY years ago, Dr. G. I. Keirn, beloved Universalist missionary to Japan, brought out a book called *The Essential Elements of a Liberal Religion.* The chapters of this book were addressed to Japanese Universalists in 1916. The essentials of our faith, however, still shine through the dated and localized references.

A short time ago a copy of *The Essential Elements of a Liberal Religion* came into the hands of Mrs. L. M. R. Walker of Smyrna, Georgia. Mrs. Walker was inspired by the book. She testifies that its message helped her greatly. Unlike too many of us who, alas, too often are inspired and quickly forgetting the source of our help do nothing about it, Mrs. Walker had the book reprinted at her own expense. Anyone interested may receive a copy by sending three dollars to Mrs. L. M. R. Walker, Route 1, Box 504, Smyrna, Georgia.

A TIME OF UNIVERSALIST GROWTH

WE would have been more accurate in the editorial on Universalist growth last month if we had labeled it a time *of* Universalist growth instead of a time *for* growth. Our mail shows that the time *is* now. The process goes on steadily and with increased tempo.

Since the appearance of that editorial, we have heard from three states. The communications all contained information about building and expansion programs of which we previously knew nothing. This good news together with more that we are sure is on its way will appear in our next number.

We are growing both in strength and in usefulness. One way to help the process along is for Universalists to send information to us promptly. Send us facts and pictures. Not all pictures are "worth ten thousand words" as the proverb asserts. A picture with life and action in it is worth a hundred times one of static inanimate objects.

REPRINTS OF "A TIME FOR UNIVERSALIST GROWTH"

THE editorial, *A Time for Universalist Growth,* which appeared in our last number, has been reprinted by request. It is available free for distribution in our churches as part of local mailings. Copies may be had in quantity by writing to this office.

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

PREACHERS ought, occasionally, to point out to us that God gave us a head as well as a heart so that we might be intelligent as well as good. As between good, stupid people and bad, intelligent people, Lincoln Steffins preferred to work with the latter. I think he had a point. St. Paul's objection to worldly wisdom and our criticism of modern science are valid only insofar as such material knowledge pretends to be all of wisdom. Science cannot take the place of theology. But theology looks just as foolish when it is used where common sense will suffice, as if we were to use a steam shovel to dig a post hole.

We Churchfolk, having discovered the efficacy of our faith, sometimes over-use it. When grave difficulty engulfs us, we may too quickly become theological about it. "Why did this have to happen to me? What is God doing to me?" A more factually minded person so affected would look at material cause and effect. Why did it happen? It may be someone was careless; someone was not wise; or simply, if not helpfully, it may be we are the victims of a general lack of knowledge. There will be a rational explanation and a rational course will be indicated for the future. It seems easier and even religious to blame God, but it is much more satisfactory to get to work ourselves. The matter may require great patience, much effort and all our determination, and may at last really be beyond our power to satisfy, but we should try first to handle it ourselves.

If, after honestly exhausting every human resource, the difficulty cannot be resolved, we then have the right, the obligation, to become theological about it. And here is where we have the edge on our more secularly minded friends. If some disaster of chance, from no intent or defection of ours or another's, should come on us, and no degree of goodness or wisdom can help, we are still not defeated. We do not add to the load the last straw of our own bitterness and dismay. We know that whatever has come to us has not come as divine punishment, nor as an injury inflicted by a careless universe, but as a part of natural law; that such natural law is in the will of a good and competent God; and that God gives us the strength to meet whatever comes and the grace to find good in it. —CRITERIUS

NOT REGARDLESS BUT WITH REGARD

The editor of *The Universalist Leader* has asked me to write a brief article on Brotherhood. The subject is a noble one, but it has been so overdone it falls often into a pattern of platitudes and clichés.

The first thing that impresses me is that a drum fire has to be kept up on the perfectly obvious. How enlightened man fails to accept the fact of the commonality of man is a mystery. But maybe man isn't enlightened enough to know this, and he may not want to grasp what Carlyle said of persons infected with typhus fever by a person they refused to help — "They were her brothers and sisters in death although they had denied it in life."

A second thing that comes to mind is that the hardest thing man has to do is overcome his conscious or unconscious feeling of superiority. My country, my religion, my race, my color seem to make me superior to other men. It is an over-simplification to say that the road block to the brotherhood of man is superiority?

Again, I am reminded of many interfaith and interracial observances I have attended. The purpose was to establish and to exalt unity. However, each speaker in showing how *uniquely* his group expresses this elevated thought contributed lip service to a word but nothing to the genuine living reality of it.

Finally, I'm often depressed by that word "regardless." Strange how we talk about regardless of race, color, or creed. Why regardless? It seems to me what we should emphasize is "regard." With regard for race, color and creed in the true meaning of regard. We regard — look to, care for, appreciate, hold in honor what each race, color, creed represents both to its members and to the common life of humanity.

Washington Gladden once said, "The child should grow up as a Christian (and I'm sure he meant according to the ethic of Jesus) and never know himself to be anything else." I use this quotation mainly to paraphrase it. "We should grow up as brothers to all our fellow men and never know ourselves to be anything else." —SETH R. BROOKS

THE UNIFIED APPEAL
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SPREAD OF UNIVERSALISM
Send check to
THE UNIVERSALIST CHURCH OF AMERICA
16 Beacon Street, Boston 8, Mass.

Reactions Of Our Readers

SUPERINTENDENTS' COUNCIL LONG HISTORY

To the Editor:

It is a fine thing that some of us oldsters are still around to correct the errors of youth and remind them of the facts of history.

As secretary of the Georgia Convention, I was allowed to sit in at a meeting of the State Superintendents convened by Dr. W. H. McGlauflin, then general superintendent, during the General Convention session in Philadelphia in 1907. That meeting was what your editorial in the December *Leader* describes as "a loose aggregation of individuals." But out of that grew the duly organized Council. It held annual meetings each year in the fall. I remember meetings in Watertown, Binghamton and Cortland, New York; Newark, New Jersey; and Scranton, Pennsylvania; while I was superintendent in Minnesota. At the Binghamton meeting in 1916, a most impressive moment came when Dr. McGlauflin, whose retirement had just been announced, put his hand on the shoulder of John S. Lowe, as one who might become his successor, as he did not long after that. Several of the meetings of the Council which I have mentioned were held under Dr. Lowe's superintendency, the last ones that I attended, as superintendent in Maine, were held in Syracuse and Rochester.

It was then "a team of officials effectively co-operating in many areas." Now we have witnessed its resurrection.

—Stanley Manning

Avon, Illinois

"HE HATH MADE OF ONE BLOOD ALL RACES OF MEN"

To the Editor:

I am sorry, but I cannot condone a religion that believes in social equality with the Negro. So, I am dropping my subscription to the *Leader*.

We have few churches in the South now, but I loved the Universalist faith as it was some years ago. We had an uncle, the Rev. E. B. Arms, who was a school teacher and a Universalist preacher. He preached such sweet sermons. We were very fond of Dr. Q. H. Shinn, who came down and organized churches. Many of us joined him.

Parents of the South would gladly see their son or daughter laid in their caskets rather than to even meet a Negro socially. My niece married a soldier and lives in ..... There is either a Universalist or a Unitarian church there. The people point out to her that it is the church where whites and Negroes go together. Her husband is a Methodist, but she will not let her children be christened into that church. So, they do not go anywhere.

God placed five separate and distinct races on this earth. It is not his plan that they mix.

—Beatrice Cawthon

Bonifay, Florida

RIGHT RATHER THAN EXPEDIENCY

To the Editor:

I received a letter from our General Superintendent, Dr. Brainard F. Gibbons, in reply to one written by me.

We are told by our national leader that it is just too bad that we did not wake up a few years ago, but that "Uni-Uni" has gone too far with Federal Union and/or merger to withdraw. In other words, we have been traveling the wrong road too long to make an about face, retrace our steps and take the right road.

I hold it is far better to fight on the side of what is right than to yield in the name of expediency. It is never too late to admit a wrong done, or to take a road that will lead us ultimately to our destination with head up and without moral and spiritual dishonesty. Physical blindness is not half as bad as moral blindness. We have positive control over our moral infirmities. Let us fear no one but God and our conscience.

I suppose this places me in the minority group, and as our General Superintendent states in his letter to me "disunity and/or weakness now can be disastrous." I say let us not forget the message of that powerful World War I cartoon "The Unconquerable" by Sir Bernard Partridge, portraying the King of Belgium standing in the ruins of his kingdom, and Emperor Wilhelm with a big grin looking up to the King, and from the latter's mouth these words: "Sire, you have lost all" and from the lips of the great hero-king the response: "Lost all? No, not my soul."

It is never too late to leave the wrong road.

—Cornelius Greenway

Brooklyn, N. Y.

SUGGESTS REGIONAL ORGANIZATION

To the Editor:

In re Brother MacPhee's fine challenging article, I think it is an error to have the regions turn *all* their money over to the U.C.A. It would be better if the regions raised the money for their own regional directors and turned over the *remainder* to the U.C.A. The states should combine into about six or eight regions and the regions should *raise their own funds*.

Only in this way will the best for all be fully preserved.

—Hugh Weston

Saugus, Massachusetts

HELPS KEEP OUT THE PAROCHIAL

To the Editor:

Permit me to tell you how thoroughly I enjoyed "Death and Santa Claus" and "He was lonely on Christmas Eve" in the December issue of the *Leader*.

Although not a Universalist by membership, in temperament and spirit I feel a kinship. The *Leader* helps me sense the likemindedness of others who are in the same circumstance. It also helps to keep me aware of the activities of friends in the Universalist ministry.

I like the *Universalist Leader*. Its articles on the whole range and interest of Universalism keep out the parochial which so often creeps in on an isolated parish minister.

—Bradley Lines

Columbus, Pa.

Our Library Desk

THE OLD STORY OF SALVATION
By Sophia Lyon Fahs
Starr King Press, Boston, 1955
Price $3.00

This is a book which can be used extensively — by high school and college students as well as by parents and teachers. The first portion of the volume tells the "Old Story" itself, from the creation of the world as described in the opening chapters of the Book of Genesis to the Final Judgment as described in the Book of Revelation. Too few people living in our world today know the sweep of this story which has been so influential in the lives of millions of persons in Western civilization. Even if one rejects the story in part or in its entirety, it is important that we understand what it is. This book can be placed in the hands of any group of inquiring young people, or of their parents, and form the basis for some honest searching for what is and what is not relevant in both traditional and non-traditional ways of viewing life.

By the second century of the Christian era, the Christians had found a unified thread of meaning throughout the sixty-six (more or less) books of the Bible. And orthodoxy in all its forms ever since that time has stressed that essential unity. Critical historical scholarship has rightly raised the question whether that unity is really there and whether Christians have any right to distort the Jewish scriptures and fit them into their own neat theological schemes. But the "old story of salvation" has been influential in spite of its departures from historical exactitude. And he who wants to understand something of the appeal of the old story — be he Jew, Christian, agnostic or atheist — must first expose himself to that story. Mrs. Fahs rightly says, "To fail to understand the meaning of this story in our history is to deal superficially with symptoms without understanding the causes."

Mrs. Fahs retells the story well, without argument, so that both the Fundamentalist and the Modernist can say "well done." She tells it, not to combat orthodoxy nor to defend liberalism, but to help us understand ourselves, others, and our heritage. She then proceeds in the latter portion of the book to point out some of the basic questions the story raises. Part Two is titled "The Unanswered Question: 'What Is Truth'?"

It is the questions which the story raises that can provide the basis for some honest searching on the part of all those persons who want to come to their own philosophy of life and who refuse to be satisfied with the canned answers of others. Some of the typical questions she proposes are: How much of the story is legend? Can a myth be true? In what sense? Why all this talk about sin? What do we make of heaven and hell? Are there more satisfying ideas? Does God choose people today?

To these questions she brings an honest, probing mind which recognizes that periods should not be put at the end of sentences dealing with life's ultimate issues. She also brings the resources (illustrations, children's questions and answers) from her work at Riverside Church, New York. Only the very timid can fail to be challenged by this type of approach. It is a call to the hammering out of one's own philosophy of life, the articulating of one's own faith.

The concluding chapter examines briefly seven of the ways in which this "Story of Salvation" is regarded today: the ways of complete rejection; of evangelistic affirmation; of the "Social Gospel" and idealism; of seeking truth in mythology and legend; of allegory; of learning about man's historical experiences; of searching for new insights. There is ample material here for an exciting, informative course of discussions extending throughout an entire semester or year in the church school or in the parent study group. With Mrs. Fahs many of us believe "a greater story is in the making if we and the generations that follow us have the eyes to see it and the ears to hear it, and the persistence in love that is required to make it." But to assist in the creating of that greater story, we must understand the past instead of rebelling against it, appreciate the heritage without fixating upon it, approach the future with confidence and compassion.

—Floyd H. Ross

EDWARD BELLAMY, SELECTED WRITINGS ON RELIGION AND SOCIETY
American Heritage Series
Liberal Arts Press, New York, 1955
139 pages
Paper cover, seventy-five cents

This illuminating anthology of Bellamy writings edited by Joseph Schiffman, associate professor of English, Long Island University, is one of a series of useful paper bound books. Others in the series make available some of the writings of John Adams, Calhoun, Jefferson and Thomas Paine.

The forty-five page essay on Bellamy and his work this reader found both interesting and profitable. Indeed it did one thing the editor, of course, intended, it made me read on. —E.H.L.

A BASIC HISTORY OF LUTHERANISM IN AMERICA
By Abdel Ross Wentz
Muhlenberg Press, Phila., 1955
430 pages
Price $5.00

Here is a lengthy but uncritical history of the high points of Lutherans' experience in this country. The prolongation of ethnic and language ties, which have barred unification of this major denomination, have always seemed puzzling to outsiders. But the present treatment only leads us to the brink of such fascinating phenomena as the ambivalence of American Lutherans toward the state-established parent-churches in Germany and Scandinavia, or the impact of two wars against Germany on Americans with a religiously-sponsored philo-Germanism, or the curious anachronism of the recent heresy trials in the most liberal of the Lutheran sub-denominations. The author, a Lutheran seminary professor, does note the tardy emergence of social concern in the chapter, "Lutherans Discover the Human Race."

Religious liberals sometimes lose appreciation of the role of our forebears in developing a free church in a free society. Against the comparative chronicle seen through books like this, the Channings and Ballous stand out as pioneers of amazing relevance, then and now. —Robert B. Tapp

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

1956 CALENDAR FOR UNIVERSALIST WOMEN

February

9: *The Clara Barton Birthplace and Camps Committee Meeting.*

15: *Ash Wednesday,* traditional date for the twenty-first annual Service of Dedication for Universalist Women. "Today Is Ours" is the theme for this year's service which was written by Mrs. Sallie Blanchard of Rose Hill, N. C. Copies of this program are available in quantity.

17: *World Day of Prayer,* a United Church Women observance in which many local Universalist women's groups participate.

World Fellowship Mailing—Issued sometime during February by the Universalist Service Committee and The Association of Universalist Women.

March

14-16: *The Bulletin.* The editor of this Association publication is always pleased to receive news items about local group activities and articles pertaining to the Association program.

25: *Palm Sunday.*

30: *Good Friday.*

April

1: *Easter.*

12: *Clara Barton Birthplace and Camps Committee Meeting.*

23-25: *Executive Board Meeting* at Framingham, Mass. In addition to the transaction of regular business, the board members will give special consideration to the summer institutes and the fall meeting with the State Presidents' Council.

Jordan Neighborhood House Child Development Institute. The Rev. Dana E. Klotzle of the Universalist Service Committee and Mrs. J. Russell Bowman, executive director of the Association of Universalist Women, hope to attend this program.

30: *Fifteenth Annual Yearbook* released. One copy is mailed to each State and Local President. Additional copies may be purchased for fifty cents.

May

4: *May Fellowship Day,* a United Church Women observance in which Universalist women share.

14: *The Bulletin,* final issue for the year 1955-56.

16: *Semi-annual mailing to Universalist Women of the Wider Fellowship,* Bernice Cunningham, chairman.

June

9: *Flag Day Program* at Clara Barton Birthplace, North Oxford, Mass. A special program is being planned for 1956, the 35th anniversary of the purchase of the property and the 25th season for the Clara Barton Camp for Diabetic Girls.

Pacific Coast Institute for Religious Liberals, Unitarian-Universalist. Exact dates to be announced. This is a family institute with provision for women's groups to meet separately.

Shelter Neck, N. C. Institute for Universalist Women. Exact dates to be announced. The program is under the direction of the North Carolina Association.

24: *The Clara Barton Camp opens for its twenty-fifth Season*

24: *The Elliott P. Joslin Camp opens for its Ninth Season*

30: *End of Fiscal Year for The Association of Universalist Women*

July

Murray Grove, N. J. A. U. W. Institute. While the main building was destroyed by fire late last season, it is hoped that some provision can be made to accommodate a small group of women who wish to participate in an informal study and discussion program.

Unirondack, N. Y. A. U. W. Institute. Mrs. Robert Cope of Williamsville will be chairman for the 1956 program for this state sponsored institute.

August

4-11: *Ferry Beach, Maine A. U. W. Institute.* Mrs. Alvin Earle, South Weymouth, will be the dean of this institute which is sponsored by the national Association and the Massachusetts Association. The New England States' Association Presidents will serve as consultants.

25: *Camp Season Ends*

25: *Adult Camp Week Begins*

September

3: *Service of Dedication for 1956-57,* written by Mrs. Eugene Kazmark, President of the Illinois Association, is ready for distribution to groups which prefer a fall observance.

12-14: *The Bulletin,* first issue for the 1956-57 season.

Annual Joint Meeting of the Executive Board and the State Presidents' Council. Exact dates and place to be decided. This joint business session and leadership training program offers a significant opportunity for strengthening the Association and is being recognized as such by state and national leaders.

October

Universalist Women of Wider Fellowship receive first mailing of year, Bernice Cunningham, chairman.

CUES, issued by the Education Department of the Association to give current information in the four fields of study.

November

2: *World Community Day,* United Church Women program in which many local Universalist women join.

14-16: *The Bulletin.* This issue will carry a full report of the 1956 Camp Season.

22: *Thanksgiving.*

December

2: *Advent Sunday*
Ingathering Services for Camps
Birthplace Gift Shop Articles Mailed
Church Fairs! !

24: *Christmas Eve* when a Red Candle is lighted in memory of Clara Barton

25: *Christmas Day*

News of Churches and Church People

NORWAY UNIVERSALISTS MAKE READING ATTRACTIVE

The library of the First Universalist Church of Norway, Maine is stocked with a growing collection of contemporary books and pamphlets as aids to the educational program for parish members of all ages. Reading is not only study, it is also fun in Norway. Books are so displayed that the prospective reader can hardly resist their tempting offerings.

This library service is not by any means restricted to the use of books in the educational program. We have seen on the walls of the Norway vestry positively exciting use made of magazine color illustrations and charts. History, the arts, and the values of religion are graphically pictured by an imaginative and continuous utilization of the riches of contemporary graphic arts.

The picture above shows Mrs. Fonti Brown, Church Librarian, standing before the handsome bookrack built by Ralph Kneeland. On it are displayed some of the recent additions to the Church Library. Available for free borrowing, these books represent some of the best of recent religious literature.

GOOD NEWS FOR UNIVERSALISTS

MRS. ANNIE B. WILLIS, director of Jordan Neighborhood House, Suffolk, Virginia, was presented with a Community Achievement Award for her work with children by the Alpha Iota Chapter of Omega Psi Phi Fraternity at a special service in the First Baptist Church in Suffolk, November 26, 1955.

BRIDGEPORT UNIVERSALISTS have purchased a three-and-a-half-acre plot of land in the Stratford residential area where they plan to build a new church. The Rev. Carl J. Westman, minister, speaking for the parish, says, "We feel that we can best serve the community if we plan our church buildings in a residential area. In addition, the Stratford site will provide adequate parking and better church facilities for our present congregation." The present building is up for sale. The new location has one small building on the land which will be used as a headquarters during the planning and building stage.

THE MIDWEST UNIVERSALIST MESSENGER reports new extension work in Peru, Logansport, Kokomo and Richmond, Indiana. Names of religious liberals in the area known to our readers should be mailed to the Rev. John S. MacPhee, Box 428, Mukwonago, Wisconsin.

MRS. WILSON LYONS, president of the Massachusetts branch of the Women's International League for Peace and Freedom, a member of the Charles Street Meeting House, Boston, will represent the national body at the League's International Conference in England next summer.

DR. CARL H. OLSON of Minneapolis has recently been appointed a member of the Governor's Inter-racial Commission for Minnesota.

THE REV. KWON TAE YONG has completed organization of a Universalist church in Korea and has reported one hundred and fifty charter members to the department of Service which has responsibility for the extension of Universalism overseas.

DENOMINATIONAL DIRECTORY

THE UNIVERSALIST CHURCH OF AMERICA

President and Chairman of the Board: Mr. Alan Sawyer, 518 Lincoln Avenue, Saugus, Mass.

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Mr. Levon Seron, 81 North Chicago Street, Illinois (Chairman of the Department of Business Administration).

Dr. Gustav H. Ulrich, 9 Hanover Street, Concord, N. H. (Chairman of the Department of Service).

Central Fellowship Committee: Dr. Emerson Hugh Lalone, Chairman, 16 Beacon Street, Boston, Mass.

Director of the Departments of Extension and the Ministry: Rev. Philip R. Giles, 16 Beacon Street, Boston, Mass.

Director of the Department of Service: Rev. Dana E. Klotzle, 16 Beacon Street, Boston, Mass.

Director of Unified Appeal and Financial Counseling: Mr. John C. Hansen, 16 Beacon Street, Boston 8, Mass.

Association of Universalist Men

Mr. Levon Seron, President, 81 North Chicago Street, Joliet, Illinois; Mr. Roland Gammon, Vice-President, 244 Riverside Drive, New York, N.Y.; Mr. Harold C. Perham, Secretary, West Paris, Maine; Mr. Carroll Fenwick, Jr., Treasurer, R.F.D. No. 3, Barre, Vermont.

Association of Universalist Women

Mrs. Benjamin B. Hersey, President; Mrs. J. Russell Bowman, Director; Mr. Robert B. Vail, Administrative Director of the Camps; Mrs. Dorothy Harrison, Office Secretary, 16 Beacon Street, Boston, Mass.

Liberal Religious Youth

Rev. William J. Gold, Executive Director; Miss Alice M. Harrison, Associate Director in Charge of High School Program; Miss Eileen Layton, Associate Director in Charge of Channing-Murray Program; Mrs. Marguerite Davis, Office Secretary.

Universalist Publishing House

Mr. David L. Peirce, President, 41 Locust Avenue, Lexington, Mass.; Dr. Emerson Hugh Lalone, Acting Manager, 16 Beacon Street, Boston, Mass.; Mr. S. George Jigarjian, Treasurer, Bronson Building, Attleboro, Mass.; Miss Alice E. Dorr, Clerk, 16 Beacon Street, Boston, Mass.

The Universalist Leader: Dr. Emerson Hugh Lalone, Editor; Miss Alice E. Dorr, Managing Editor; Miss M. Leona Haskins, Subscription Clerk.

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Please address all communications on administration to Dr. Ernest W. Kuebler, Acting Administrator, 16 Beacon Street, Boston 8, Mass. Secretary to the Acting Administrator, Betty Fisher, 25 Beacon Street, Boston 8, Mass.

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PORTRAIT UNVEILED

The Universalist National Memorial Church, Washington, D. C., was the scene, December 14, 1955, of the unveiling of a portrait of Clara Barton, founder of the American Red Cross. The portrait was painted in 1831 by C. Adele Fassett, but the occasion of the unveiling was the fact that the portrait has just been restored. The program included a showing of an American Red Cross sound film on Miss Barton's life.

CRACKLING

A Londoner visiting St. Andrews for the first time determined to try a round of golf. The game seemed easy enough, and his first drive was a terrific swipe. When the turf had ceased to descend, he turned to the caddie and asked: "What did I hit just now, my lad?"

Came the answer: "Scotland, sir."

A long, beautiful car drew up to the curb where a working girl was waiting for a bus. A gentleman stuck his head out and said, "Hello, I'm driving south."

"How wonderful," replied the girl, "bring me back an orange."

—THE WATCHMAN-EXAMINER

SIX NEW SCHOLARSHIPS FOR THEOLOGICAL EDUCATION AT ST. LAWRENCE

The Theological School of St. Lawrence University has received a gift of $3,000 to be used to furnish six $500 scholarships for men or women studying for the ministry, according to an announcement made by Dean Angus H. MacLean. The scholarships will be known as the Thomas F. Peterson Foundation Scholarships in honor of the donor, Thomas F. Peterson, of Cleveland, Ohio. Dr. Robert Killam, a graduate of the Theological School, and now minister of the Unitarian Church in Cleveland, was instrumental in securing the gift. Dr. Killam was recently elected to the Board of Trustees of the school.

Other additions to the available scholarships at the Theological School are: $300 per year from the Michigan State Convention of Universalists; $125 per year from the New York State Association of Universalist Women; $500 to assist a student in religious education; and two free tuition scholarships for graduate students in their first year.

The Theological School, through the trustees of the Clinton Liberal Institute, awards six $100 prizes each year to worthy students who show need.

"We are delighted with the first successes in our endeavor to secure adequate scholarship assistance for worthy students," said Dean MacLean. "We hope to have several thousand dollars a year ultimately that can be awarded to students to help them meet the increasing costs of professional education. We know that many excellent prospects in the past have not been able to enroll for financial reasons. The new scholarships will be a great boon, but we need to receive substantially larger amounts year by year."

The New York State Convention of Universalists voted an appropriation of $1,000 to help finance the costs of recruiting new students. The Administrative Committee of the Theological School is considering a new program of recruitment, and is preparing two new brochures for this purpose.

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YOUTH COUNCIL MEETS

Forty Liberal Religious Youth leaders and staff gave up their Christmas holidays to travel a distance aggregating more than forty-five thousand miles by bus or coach, to spend five days and nights in concentrated review and planning of the LRY program. They slept on army cots in the Unitarian Church of Germantown, Pennsylvania, and cooked their own meals at forty cents per meal per person. We call this devotion to liberal religion!

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FERRY BEACH WORLD AFFAIRS INSTITUTE TO STUDY AFRICA AND THE MIDDLE EAST IN 1956

Africa and the Middle East will be the theme of the World Affairs Institute at Ferry Beach August 11-18, 1956. Professor William D. Metz, associate professor of History and Political Science, University of Rhode Island, and a lifelong Universalist, will be the dean. His father and grandfather were both Universalist ministers, he was vice-president of the National Youth Organization, and spent eight summers working on the "crew" at Ferry Beach, and, like many another Ferry Beacher met his wife, Clarice Stiles McKenney, there. William Metz is a graduate of Bates College, Phi Beta Kappa, president of his class, major in History and Government. At present he is a member of the Board of Directors of the World Affairs Council of Rhode Island; president of the Rhode Island Social Studies Association; editor of the *New England Social Studies Bulletin.*

Dr. Henry Reiff, head of the Department of History and Government, St. Lawrence University, legal expert in International Organization in the Department of State; Technical expert and U. S. Delegate for the United Nations at San Francisco; and a member of the Political Science Associates Society of International Law, will give a course on *The United Nations.* Dr. Reiff, a graduate of Harvard and the University of Michigan, and with a Doctor of Philosophy degree from Harvard, has been active in international relations since 1925. He was a Carnegie Fellow in International Law; Professor at Harvard and Radcliffe, and since 1928 has been on the faculty at St. Lawrence University.

Members of the Committee arranging the *World Affairs Institute* are Robert F. Needham, Chairman; Mrs. Grace Brown, Boston; the Rev. Dana E. Klotzle, Department of Service, UCA; Professor Henry Reiff; Professor William Metz; the Rev. Eric Alton Ayer, director of Public Relations F.B.P.A.; *The World Affairs Institute* is an important opportunity through which lay leaders in our churches and communities can become better acquainted with the complexities of our world.

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Only an informed public opinion can provide the kind of selection of, and support of, public officials who will be able to guide the United States wisely in its role as one of the most powerful nations of all time, one that has the grave responsibility of shaping in large measure the peace or the disaster of the future. In study and discussion of the conditions in Africa and the Middle East, areas of unrest and vital importance to the peace and welfare of the world, the World Affairs Institute this year will attempt to inform and enlighten, and stimulate to further study, those who enroll.

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

On November 17, 1955, voted to accept the transfer from Massachusetts of George A. Mark. Voted to accept the transfer from Massachusetts of Alfred Cole.

On November 21, 1955, voted to renew the license of William F. Robinson, III, with the right to perform the Christian Ordinances as of May 19, 1955, when the original license expired. Voted to approve the action of the Pennsylvania Fellowship Committee in granting a letter of license as minister with the right to perform the Christian Ordinances to Mr. Henry Felton.

Approved the action of the Midwest Fellowship Committee in granting reciprocal fellowship to the Rev. Willard Sherman, an ordained Congregational clergyman, January 5, 1956.

Voted to waive publication of notice of examination for letter of license as ordained clergyman of the Rev. Marybelle Schuricht by the Midwest Fellowship Committee on November 4.

—Esther A. Richardson, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, Friday, February 17, at eleven o'clock.

The speaker will be the Rev. Robert L'H. Miller of Melrose.

Luncheon seventy-five cents. For reservations, please call Mrs. Dumas, CO 6-0240.

—Marion H. Pike, *Secretary*

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